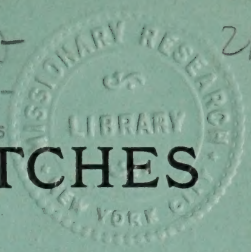


S. P. G.

PAM.  
AFRICA

South  
South Af.  
Missions



**NEW SERIES**

# HISTORICAL SKETCHES

## ST. JOHN'S, KAFFRARIA



UMTATA CATHEDRAL

PUBLISHED BY

✓  
The Society for the Propagation of the Gospel in Foreign Parts

15 TUFTON STREET, WESTMINSTER, S.W.

1912.

Price ~~One Penny~~ 1½

# DIocese of St. John's, KAFFRARIA, RETURNS FOR 1911.

PARISH	Total Population	Area	Church Population	Average Attendance	COMMUNICANTS		Baptisms	Confirmations	FINANCE			DAY SCHOOLS			Lay Workers
					No. on Roll	No. at Easter			Collections	Native Assessments	Total from all Local Sources	No. of Schools	No. on Roll	Average Attendance	
Umtata (Cathedral)	—	Sq. Miles	478	245	187	130	25	17	7	7	19	1	50	48	—
All Saints (Chapel and Missions)	64,792	1,427	1,766*	293	649	293	122	39	71*	172*	290*	25	1,140*	929*	24*
Butterworth	69,042	1,063	1,600	700	350	350	125	5	33	160	202	21	1,200	1,000	37
Cala, with Elliott	87,694	1,255	4,400	—	1,737†	405*	187	70	304	181	692	15	954	718	34
" Xalanga	25,375	1,156	810	160	280	—	41	40	230	9	525	—	—	—	14
Idutywa	79,225	985	1,092	272	610	152	38	36	60	109	201	7	1,096	853	9
Pondoland West	62,890	1,075	3,600	1,120	848	516	188	—	153	174	591	9	650	495	24
Port St. John's	8,916	243	600	354	327	142	41	67	8	50	263	14	306	239	19
St. Alban's	In All Saints' District	243	660*	177*	228*	46*	33*	—	74*	55*	270*	5*	144*	109*	9*
St. Mark's	27,610	471	2,381*	820*	960*	456*	179*	252*	58*	75*	203*	14*	823*	401*	10*
Tsomo	20,935	312	4,350	—	1,804	849	238	—	56	228	320	16	1,147	721	28
Glydesdale	33,935	1,066	1,400	650	660	211	117	—	24	93	117	9	564	530	18
Indawana	Ind. in other Parishes	880	380	98	404	211	97	—	87	24	234	3	163	142	5
Kokstad	12,330	1,084	1,522	765	610	314	30	118	210	187	548	5	230	169	5
Maclear	6,220	916	347	125	151	86	18	—	59	4	121	1	51	43	5
Matatiele	58,150	2,320	1,850	1,005	1,953	606	205	137	194	169	589	7	445	362	12
Mount Ayliff	16,920	369	176	121	77	51	9	21	36	6	43	3	122	101	1
Mount Fletcher	—	—	709	82	436	212	45	116	28	42	113	3	110	30	10
Mount Frere	—	—	1,700	708	865	550	169	214	47	161	268	9	455	410	22
Pondoland East	139,952	2,620	894	537	271	131	76	53	60	76	90	10	225	178	17
Qumbu	31,345	564	3,100	537	550	263	101	—	79	86	284	10	595	450	22
St. Cuthbert's	31,972	649	3,264	1,204	1,240	659	174	232	83	311	594	29	1,416	1,185	23
Emjanyana, Leper Reserve	700	No Returns received	195	119	—	99	42	27	41	—	41	—	—	—	4
St. Bede's College	—	No Returns received	—	—	—	—	—	—	—	—	—	—	—	—	—
St. John's College	—	17,524	39,004	10,862	15,467	6,792	2,383	1,444	1,230	2,478	6,873	226	12,402	9,665	387
—	758,903	17,524	39,004	10,862	15,467	6,792	2,383	1,444	1,230	2,478	6,873	226	12,402	9,665	387

\* 1910.

† 1909.



# HISTORICAL SKETCHES.

## KAFFRARIA.

THE Diocese of St. John's, Kaffraria, comprises the north-eastern portion of the Cape Colony extending northwards from the Great Kei and Indwe Rivers to the southern boundary of the Natal Colony, and eastwards from Basutoland and the Drakensberg Mountains to the Indian Ocean. Until comparatively recently the northern boundary of the Cape Colony was formed by the Great Kei River, and the native territories beyond this were spoken of as "The Transkei," over which there was a British Protectorate. The chief districts which are contained within these territories, and the dates at which they became incorporated into the colony, are as follows:—Tembuland incorporated, 1876; Bomvanaland, 1878; Fingoland with Idutywa, 1879; Griqualand East, 1880; \*Gcalekaland, 1885; Pondoland East and West, 1894.

Limits  
of the  
diocese.

The Pondos are distinct both in their customs and language. They occupy the eastern district lying between the Umzimkulu and the Umtata Rivers, and must not be confounded with the Pandomisi tribe, which occupied the land until driven across into East Griqualand by the Pondos, when these latter fled southwards to escape the invasions of the Zulus under Tshaka. The Pandomisi, it will be seen, figure largely in the history of the diocese from the first, whereas the Pondos have only come definitely under the missionary's influence, as a tribe, within the last 16 or 17 years.

The  
native  
tribes.

The dates given above are those of the final incorporation of the several districts into the Cape Colony, but in each case there was a protectorate for some years previously. Griqualand East, for instance, was ceded to England in 1862 under a protectorate, and from that date the country was allotted to a chief called Adam Kok, who has given his name to the principal town (Kokstad) of the district.

The Griquas are a mixed race, with very little that is attractive about them, descended from Boers and their Hottentot slaves. There are a considerable number of Basutos also in Griqualand East, amongst whom evangelistic work has been carried on for many years past, but the most successful work in the past, and that which seems to give the best promise for the future, is that amongst the Fingoes and the large Pandomisi (Kafir speaking) tribe already alluded to. Some detailed account of this latter Mission will be given shortly.

\* The letters *c*, *q*, and *x* are used to represent the Kafir click, which cannot be satisfactorily represented in Roman characters.

The whole extent of the diocese is about 18,000 square miles, and contains a population of about 826,000; these are made up of the various tribes and nationalities enumerated above, with many subdivisions, and, except for the Basutos, whose language and customs are quite distinct, almost all speak the Xosa language. The Fingoes are the most advanced in civilisation, and are found in every part of the country holding positions as school teachers, catechists, &c., and to a still larger extent employed as policemen or clerks in the many Government offices, while twenty of them have been ordained as deacons or priests in the Church of the Province of South Africa. This fact is the more remarkable as they were for many years a downtrodden people, driven out of Natal and enslaved by the Xosa Kafir tribe. Emancipated by the white men, they have identified themselves with them, and breaking loose to a large extent from the tribal system and tribal restraints, have adopted, as no other tribe has done, English ideas and customs, together with Christianity. Speaking of the different Kafir tribes, Bishop Gibson says: "To all these people most emphatically would I deny the term which I have often heard applied to them in England, of 'savages.' Uncivilised they are, but their manners are polite (if allowance be made for their national customs and ideas), and among them I have found gentlemen as polished and refined as I have known in any land. Friendly, pleasant, and good-humoured, they have many of the qualities which go to make a good neighbour; and in ordinary times the missionary's life is every whit as safe among them as it would be in his own family circle at home in England. You may sleep fearlessly in a Kafir kraal among entire strangers, or on the open veldt you may travel night and day among them on horseback or on foot. To lock the door at night is amongst us almost unknown." ("Eight Years in Kaffraria.") The Kafir on first acquaintance seems to have no religious side to his life at all, but on getting into close touch with him one finds that the religious instinct is by no means absent, but that its natural manifestation assumes a very unattractive form. His religious rites, if such they may be called, are concerned with propitiating and appeasing the spirits of the departed, and are frequently connected with a system of diabolical witchcraft, which ministers to the cupidity and cruelty of unprincipled chiefs and others. Their witch-doctors, who are set apart after a regular initiation and trial, are supposed to possess a peculiar power of detecting or "smelling-out" a person accused (often quite falsely) of any offence. In cases of sickness, or of persons prompted by jealousy, dislike, or covetousness, a bribe to the "witch-doctor" would secure the conviction of some innocent person, who, after formal condemnation, would be put to death or cruelly tortured.

It must be understood, however, that these practices only characterise the native in his "raw" condition, and that life, under the combined influences of the British Government and the Christian missionary, is much more peaceable and secure. In many ways, indeed, the life amongst them is not only interesting but very happy. Moreover, it must be acknowledged that, as one comes to know the natives better, they are not so destitute of religious belief as they at first sight appear to be. Belief in the unseen holds a real place and exercises a distinct influence upon their daily life, and though their code of morals is very

Native  
charac-  
teristics.

Religious  
beliefs.



different from our own, there is a great deal which the missionary can accept and which he can use as a foundation upon which to build something stronger and better. There is, it must be granted, no proper conception of sin, in itself or its consequences, and if there be any idea of God it is not a true idea. Inculcating the knowledge of God and a right conception of sin forms the beginning and the end of the missionary's labours.

The European population of the diocese, some 15,000, is small compared with the native—but yet large enough to make urgent calls upon the Church, calls to which in some instances it is difficult to respond. Europeans are found in all parts of these native territories, engaged in farming or in trading amongst the natives, and leading lives of great isolation. The few “townships” or “villages” consist entirely of white people engaged in trading—or in some branch of the civil or military administration of the country, the natives in these villages being employed as private servants, or as messengers, &c., in the different “stores” and offices, and having at a short distance outside the village their own “location,” to which they return each night. The Church is grappling with the difficult and important work amongst the white population with determination, and in many cases with marked success. But amidst all the difficulties and dangers perhaps none is so continually before the missionary on the spot, or on the other hand so little realised by people at home, as “the influence of the Roman Church in her convent schools.” These have sprung up here and there in the important centres of population within the last twenty years. They offer a marvellously cheap and good education, often with special classes for music, painting, &c., which naturally prove very attractive to parents, who, struggling hard to make a living on a distant farm or trading-store, do not wait to consider the danger they are running by placing their daughters under the constant influence of the Roman sisters.

The European population.

The influence of the Roman Catholic schools.

Let us now turn to the history of the work of the Church in Kaffraria.

### I.—*The work of the Church prior to 1873.*

The Church of the Province was not first in the field. Missionary agents of the Wesleyan Society had their “stations” and their congregations of native Christians at such widely separated localities as Butterworth and Palmerton, when Bishop Gray made his memorable tour in 1850, in which year he passed through the heart of “Independent Kaffraria,” as it then was, on his return from Natal.

Visit of Bishop Gray.

The whole journey occupied nearly nine months, during which time the Bishop travelled in cart, on horse-back, and on foot over 4,000 miles, and was beset with difficulties from start to finish. On his entrance into Kaffraria, the Bishop tells us, his cart had become so seriously damaged that he could not ride in it, though he still slept underneath it at night, and he had to drive his four horses in front of him, travelling on foot and carrying a knapsack on his back and packages in his hands. He was welcomed by the Wesleyan missionaries whom he met, two of whom “expressed a great desire to see a Church Mission founded in the country.” A journey to England followed to raise funds

for the new undertaking, and the work was only actually begun in 1855, when the Rev. H. T. Waters (afterwards Archdeacon of St. Mark's) gave his country parish at Southwell in the recently-constituted Diocese of Grahamstown "in order to undertake the planting of a Mission in what was then the most important . . . and by far the most populous district of Kaffraria." This was the territory of "Kreli" (Sarili) "the Chief of all the Kafirs," who had under him 90,000 people scattered over a country about the size of Yorkshire, in which there was no Mission whatever. Farther on lay the untouched territories of Tembuland, East Griqualand and Pondoland. With two or three lay-assistants, Mr. Waters formed the Central Station of St. Mark's, on the White Kei River and opened Mission schools "in all directions" in connection with St. Mark's. Well-attended services were held and a fair start seemed to have been made, when in 1856-7 a wave of fanaticism swept over the land, leaving death and desolation in its train. This arose out of the belief—universal amongst the people—that the spirits of the departed are yet living, and that they are frequent bearers of important communications to those amongst whom they have formerly lived. A man named "Umhlakaza" related the dreams of a girl, "Nongauli," who professed to have heard "the voices of dead chiefs commanding the Kafirs to kill all their cattle, destroy their stores of corn, and not cultivate their gardens," and promising that when all this was accomplished their "forefathers would rise from their graves and restore in tenfold measure all the cattle and grain they had sacrificed, while all the white men would be driven into the sea. In spite of all that Mr. Waters could do, this command was literally obeyed, and a dreadful famine was the natural and necessary result. The Chief, Sarili, himself hitherto a wealthy man with vast herds and flocks, was forced to wander about picking up a precarious living. European traders left the country, but Mr. Waters, having removed his sick wife and children, remained at his station, and by so doing was able by private charity and Government bounty to relieve 6,000 souls who otherwise must have starved. These self-denying labours of Mr. Waters were rewarded by an early revival of his Mission, for he obtained an extraordinary moral influence over the Kafirs, with results within the first three years of the Mission's history far greater than could have been expected after many years of ordinary labour. In 1860, 320 Kafirs had been baptized, and 57 Hottentots and 88 Kafirs were confirmed by the Bishop of Grahamstown. Before another two years had passed there were 1,300 natives living on the Mission station of St. Mark's, all of whom had in some degree renounced their former evil life, and had consented to live according to Christian rules. The missionary wrote:—"For the past four years not a trace of stolen colonial property has been found on this station, although this part of the country five years ago was a refuge for thieves and vagabonds from every tribe in Kafirland." Drunkenness was "not known on the station," and the attendance at daily prayers had become crowded, and the number of enquirers had so increased that "I might do little else," he added, "than sit in my verandah all day, talking of the things which pertain to the Kingdom of God." So the work quickly took root and began to spread.

The Mission of All Saints, which has now for many years past

A disas-  
trous  
supersti-  
tion.

Work  
at St.  
Mark's.



been under the direction of Canon H. Waters, the son of the Archdeacon of St. Mark's, was started as the first important branch of St. Mark's in 1859 under Rev. J. Gordon. Within two years, we read, he had gathered a congregation of about 200, and in 1868 he reported that his daily services at sunrise and sunset were attended by 90 persons, and the Sunday totals averaged 900. Schools for children and adults had been organised, and services were being carried on at nine out-stations, almost entirely by voluntary native workers. The cultivation of wheat and the planting of trees had been introduced, and the natives also contributed handsomely to the erection of their places of worship.

A further extension of the work took place in 1865, when two students from St. Augustine's College, Canterbury, went up together to start a Mission to the large Pondomisi tribe living in East Griqualand. These students were Mr. Bransby Key (afterwards Bishop) and Mr. D. Dodd. They were ordained at Grahamstown, and then proceeded to All Saints' Mission for a year's training before commencing their pioneering work. They settled at a spot near to the junction of the Inxu and Tsitsa Rivers, and very appropriately gave the name of St. Augustine to their new Mission. At this time the Pondomisi were in as wild a state as any tribe in the interior of the continent, and progress was so slow that more than three years passed before one adult was baptized, and in seven years not more than twenty could be counted. This result was very disappointing to the missionaries who had the history of the All Saints' Mission, where they had been trained, fresh in their minds. There is, however, no Mission which can show more happy results at the present time. After working together for four years, Mr. Dodd left to open by himself yet another Mission on the Egosa, St. Alban's. Living by himself in a miserable Kafir hut, he not only provided the funds, but, chiefly with his own hands, erected what was described as "the neatest chapel out of Grahamstown," and he continued to labour here until his health broke down in 1874. Meanwhile, in 1871, another Mission had sprung up close to the Natal border, at a spot known as Clydesdale, the centre of a Griqua settlement under the government of Captain Kok, who had come across the Drakensberg range with his followers. The country was wild and sparsely populated, there being besides Kok's Grikwas a few white men and Zulus. The Grikwas are half-castes, from the intermarrying of "Boers," *i.e.* Dutch "farmers," and their Hottentot slaves. They speak the Dutch language, and are a semi-civilised and semi-Christianised people. For some years after reaching their new country they had no pastor of their own, but they held services in their families and welcomed occasional visits from the missionaries of other bodies, one of whom was the Rev. Hy. Callaway, M.D., Canon of Maritzburg, and afterwards the first Bishop of St. John's, Kaffraria. Dr. Callaway bought, with funds at his disposal, the farm of Clydesdale, comprising 4,500 acres, together with some buildings, and the work of opening a Mission there was entrusted in 1871 to Rev. G. Parkinson, but his health soon failed, and he was succeeded by Rev. (afterwards Archdeacon) T. Button, in the following year. A steady and marked growth was soon observed, and the influence of the Mission extended far and wide. Captain Kok, who was at first cold in his attitude

St. August-  
tine's  
Mission.

St.  
Alban's.

towards the Mission, became an earnest and hearty supporter of it. English, Griquas, and Kafirs were all ministered to in their own language, and schools with industrial institutions were established.

## II. *Formation of the Diocese of St. John's*, and appointment of Dr. Callaway as its first Bishop.

The first  
bishop of  
Kaffraria.

The Scottish Episcopal Church was at this time (1871) contemplating the founding of a mission to the heathen, either within or adjacent to the territories of the British Empire; and the Bishops of the Church in South Africa, hearing of this, approached the Episcopal Bench in Scotland with a proposal to establish a Board of Missions in Scotland, and in conjunction with the S.P.G. to send a Bishop and missionaries to Kaffraria. The Society welcomed this proposal, and in the following year Dr. Callaway was invited by the Primus, who represented the Scottish Church, and by Mr. Bullock, the Secretary of the S.P.G., to become "Missionary-Bishop to Kaffraria." His consecration took place on All Saints' Day, 1873, in St. Paul's Episcopal Church, Edinburgh.

A dio-  
cesan  
synod.

The Bishop left England in 1874, accompanied by a small staff of new workers—one clergyman, three laymen, and three laywomen—and in November of that year he held his first Diocesan Synod at Clydesdale. At this Synod the whole working staff of the diocese were present, but it included only nine clergymen, of whom four were native deacons. Thirty thousand square miles of territory, and only nine clergymen! There were besides four young laymen under training for Holy Orders, also the laywomen who had recently arrived, and one (Miss Gray) at St. Mark's.

At this Synod the diocese first took its name of "St. John's, Kaffraria"—it having previously been spoken of as "Independent Kaffraria." It is Kafir custom to name a place or district after the chief river in its neighbourhood, and as there was a large and beautiful river running through Pondoland only a little way south, already known by the name of St. John, this title was adopted. The Kafir name of the river is still frequently used locally, in fact to the natives it is always "Umzimkulu," that is "the home of the hippopotamus," though it is many years now since these animals have been seen here. Near to this St. John's River Bishop Callaway made his headquarters, and established the Mission of St. Andrew. The Rev. H. T. Waters, who had been labouring with signal success at St. Mark's for nearly ten years, was, at this first Synod, made Archdeacon of St. Mark's.

During the next three or four years the work rapidly developed, considering the paucity of workers, in this part of the diocese—new work being undertaken at Clydesdale, Entsikeni, and Kokstad. In this last neighbourhood there seemed to be an unusual desire amongst the people that the Church should establish her work.

Kokstad.

At his first official visit to Kokstad, which at that time was the largest town in Kaffraria, the Bishop was presented with a petition signed by thirty people asking him to begin Church work amongst them. Two of them willingly surrendered a piece of land in the best situation of the town for the purpose of building a church and school. In the first three years of his episcopate the Bishop confirmed 600 persons.



It soon became evident, however, that the position chosen by the Bishop for his residence was not convenient from a diocesan point of view, whatever other advantages it might have, and that the Umtata River, rather than the St. John's (Umzimkulu), must be the site of the central station. On July 24, 1877, the first service was held in the iron church at Umtata, which for nearly twenty-five years was to remain as the central place of worship for European and native congregations. At this service the Rev. P. Masiza was ordained priest—the first native to be raised to the priesthood in South Africa—and at the same time two “Augustinians,” Mr. Mitchell and Mr. Coakes, were ordained deacons, the latter becoming, thirteen years later, Archdeacon of St. Mark's, in succession to Archdeacon Waters.

**Ordination  
of a  
native  
priest.**

But the work which seemed to be developing so happily suddenly received a check from one of those many troubles which frequently arise in South Africa. The powerful tribe of the Gcalekas rose against the Fingoes, upon whom they made a fierce attack, and whose cause the British Government was bound to defend as the Fingoes were under our protection.

The pro-cathedral had to be converted into a fort and a camp of refuge for about 300 people who came for shelter. No building could go on, for all the material that had been collected for the purpose had to be used in the fortifications—the schools had to be closed, and evangelistic work in the district around ceased. The Tembu tribe caught the war fever and joined in the rebellion, and the Mission of St. Mark's with all its out-stations was seriously imperilled. In the end, however, not only the Tembus but the Gcalekas, with their chief, submitted to the British Government. It was this chief—“Sarili” or “Kreli”—who had been the Church's inveterate foe, and whose people had brought about the disastrous famine when, by killing all their cattle, they believed they would drive all the English people into the sea.

**Native  
wars.**

While the Bishop was waiting and working and praying for the Training College which he was eventually to establish, he was doing his best to supply its want by taking students to board with him and giving up daily a large proportion of his time to teaching them. At the end of 1878 he had sixteen native students, and two young Englishmen.

**Training  
of native  
students.**

In response to a special effort put forth at home and in the Colony the Bishop found himself able, with £2,000 in hand, to lay the foundation-stone of the Theological College, on June 25, 1879. It was, alas! almost the last of his important public acts before his health began to fail. At the close of 1879 the Bishop was compelled, owing to ill-health, to return for a rest to England.

In the latter part of 1881 he had the satisfaction of seeing the little hospital opened, and the Medical Mission which had always formed a part of his plans, established and zealously carried on by Mr. D. W. Johnston,\* whose services he had secured through the Edinburgh Medical Missionary Association during his visit home.

**Medical  
Mission  
work.**

The year 1882 marks an important era in the history of the diocese, for it was during this year that the “Augusta Memorial” School for girls was begun—named in memory of Mrs. Cree, who had been most active in planning and collecting for it—and a building known as the

\* Dr. Johnston passed to his rest in 1906.

Church of St. James, to provide European services for the people of Umtata, was also commenced, and in the following April was dedicated to the service of God.

Port  
St. John's.

About this time the Bishop left Umtata for Port St. John's, hoping that the sea breezes and the comparatively quieter life might restore his strength. During his stay the Mission he had already established there made good progress, and there have been ever since a devoted few who, amidst a more or less shifting population always associated with a sea-port, however small, have afforded an important element of continuity to Church work and Church life.

A coad-  
jutor  
bishop.

Next a proposal was made, and accepted, that a coadjutor bishop should be appointed, and in April 1883, the Assembly of the diocese was called for the purpose of election. The choice fell unanimously on the Rev. Bransby Key, who for eighteen years had been labouring amongst the Pandomisi, as already related, and the consecration took place in the recently dedicated church of St. James, Umtata.

On November 19 of the same year, the founder of the Church in Kaffraria, Archdeacon Waters, passed to his rest. For twenty-eight years he never quitted his post, save only for such journeys up and down his district and to the synods and other meetings in the Province as duty required; and at his death, instead of the solitary missionary of 1855, with his wife and family living in a wooden hut, there was an organised body of twenty clergymen (his son being among the number) with a bishop at their head, and schools and churches studded the land from the Kei to the very borders of Natal, there being no fewer than forty-eight out-stations in connection with St. Mark's alone (*cf.* S.P.G. Digest).

A retro-  
spect.

The "Father of the Church" in the Transkei had gone to his rest, but his Mission remained. It had become divided into two important Missions—St. Mark's, and St. Peter's of Butterworth—the former with the European villages of St. Mark's and Cala and some thirty native congregations, comprising about 1,000 communicants; while St. Peter's, with Butterworth and Idutywa, embraced some twenty native congregations and 600 communicants. Within the last ten years Idutywa has been formed into a separate parish, and has a very large work, with European and native clergy of its own. The Mission of All Saints' was formed in 1861 by the Rev. John Gordon. This Mission was destroyed in the war of 1880, but was resuscitated the following year, and for many years past has been a very large and important Mission under Canon Waters, the son of the Archdeacon.

St. Alban's, begun originally as an offshoot of All Saints' by the Rev. D. Dodd in 1868, is now a separate Mission with its own parish priest. The European village of Engcobo, in the neighbourhood of All Saints', still keeps its connection with that Mission, which on its native side comprises many hundreds of Fingo and Tembu Christians. St. Augustine's Mission to the Pandomisi, begun in 1865 by Mr. (afterwards Bishop) Key, will always be remembered as his Mission, for here he laboured for eighteen years and laid the strong foundations on which others have carefully and wisely built, the Ven. A. G. S. Gibson, Archdeacon of Kokstad (from 1894 to 1906 Bishop Coadjutor of Capetown), being his immediate successor.

Clydesdale, inseparably connected with the names of Bishop



Callaway and Archdeacon Button, was begun in 1871, and presents the unusual feature of a village of Griquas and Natives laid out in European style. The inhabitants, moreover, exercise a certain amount of self-government, as is the case at St. Mark's. There was also, and still is, a European congregation, at Umzimkulu, for whom a church was given by Miss Townsend.

St. Andrew's, in Eastern Pondoland, had at this date (1886) no resident priest. The work at this Mission has been continued in a somewhat spasmodic way, in consequence of many difficulties, native troubles, failure of workers from ill-health and other causes, famine and fire. It has been exceedingly difficult, owing to want of men and money, to get it properly occupied. An attempt is now being made to place a native priest there under the supervision of the E. Pondoland missionary, who lives at Flagstaff.

St. Stephen's, Matatiele, was begun by the Rev. T. W. Green in 1876, amongst the Basutos, in the extreme north-west of the diocese. Here the difficulties of "isolation" were much felt, as indeed they still are. But at the resignation of Bishop Callaway the Mission was showing signs of vitality and promise of future growth, which have been realised both amongst the Europeans in the village of Matatiele and amongst the natives.

Owing to increasing illness, it became evident to the Bishop that his work must be abandoned. . . . "In June (1886) he sent in his resignation to the Metropolitan," and returned to England the following year. He died in England on March 26, 1890.

Resignation of  
Bishop  
Callaway.

The Mission of Umtata was founded in 1877, and all acquainted with the history of the diocese know what a strong centre this has become, amply justifying the decision of the Bishop to make it the site of his "cathedra." At the last synod held by Bishop Callaway, the cathedral chapter was constituted—three canons being elected by the clergy of the diocese. Here was the Theological College for native students and the native boys' school, both under the care of the Rev. Canon Cameron, but latterly made into separate charges. Here, too, was the school for European girls, and the Augusta school for native girls, the latter now transferred to All Saints', and the diocesan school (for European boys), and the hospital, with two churches—the pro-cathedral Church of St. John, and, at the farther end of the town, that of St. James for the European congregation. Here also since 1902 has been the Theological College of St. Bede, founded by a bequest of the Rev. Fr. Alfred, by which it was possible to acquire the old Augusta buildings, which the College now occupies. There were in the diocese at that time, besides the Bishop, eleven priests, one of them a native, and seven deacons, of whom four were natives.

Work at  
Umtata.

In the latter part of 1886 two pastoral letters were addressed by Bishop Key to the laity of St. John's diocese—one to the European and the other to the native members of the Church—on the duty of almsgiving. We quote one sentence from the Bishop's letter: "The Church must not be an exotic planted among us, and tended by the fostering care of churchmen in England. It must be our Church, the Church of the people of South Africa, watched over by our love, guarded by our prayers, and cherished by our offerings. If it be not, it will wither and die."

Appeal  
to the  
Native  
Christians  
for help.

His appeal to the native Christians showed the insight he had obtained into their character and habits of life. He knew how the idea of "sacrifice" entered into their life, and what value they placed, too, upon their land; and with much wisdom and spiritual force he appealed to them from these standpoints. "Where," he asks, "are the sacrifices amongst you to-day? for your native sacrifices which were prescribed by the (witch-) doctors, have been done away with, and are no longer found. What have you in their place to-day? Is it right that, now that you have found the true God, you should just sit still and offer nothing, when your fathers used to give their cattle at the doctor's orders, and not one dared to refuse and say, 'I have no cattle,' when they were told that the ancestral spirit wanted meat? Christianity indeed is great riches, spiritual riches. Is it right that those cattle, which in days of old were consumed by the spirits, should to-day become as it were your booty, and that you should keep them selfishly for your own consumption?" . . . "Give something that is worth the giving, and see if the Lord will not leave you a blessing. A blessing you have; the land which is best for agriculture and best for pasturage is in your hands. In the division of land, it is your interests which have been regarded. Traversing as I do all the country, from the Kei to the Umzimkulu, I find that the more fertile parts are inhabited by natives and the less fertile by Europeans. What will you do to consecrate this inheritance of yours? How do people consecrate a territory? Is it not by building fine houses for God, the Owner of all the earth? Is it not by the footsteps of clergy who go about bearing with them for the people the Word of God and the Sacraments of Christ." . . . "This, then, is my word: support your missionaries with God's tithes, cease to reckon on help from over the sea, give out of your own money, your own substance. It is your children who are being taught, your souls which are being blessed. Be not slothful in God's work."

Local  
contribu-  
tions.

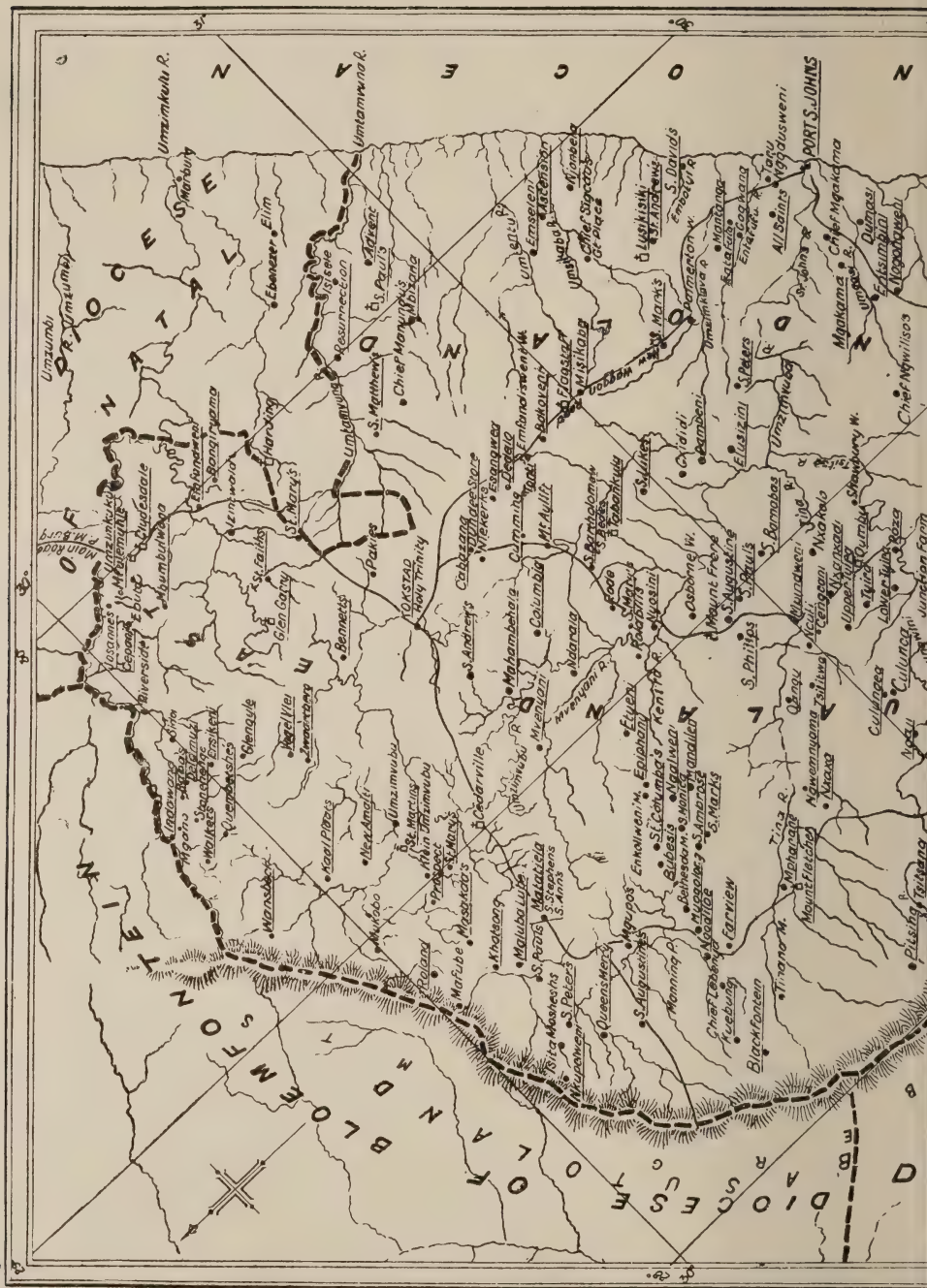
The letter was written and circulated amongst the native congregations in Kafir, and was translated into English by one of the present native priests, who was at that time a missionary student at St. Augustine's College, Canterbury, having been brought home to England by Canon Cameron two years before. We have dwelt at this length on these pastoral letters, as containing in themselves an answer to a question often put to us—quite fairly and legitimately—"What are the people themselves doing for the support of the Church's work in their own country?" The issue of these letters marked the beginning of a new era in the Church's life in the diocese. The subject of local contributions, and a native Church assessment were seriously discussed at the next diocesan synod, with a result that is in many ways encouraging. These local contributions have for some years past been systematically and regularly collected each quarter, every native adult Christian being assessed, the men at 8s. and the women at 5s. a year.

Up to the date of which we are speaking only a small amount of the total income of the diocese for the year was received locally, but from this date onwards a marked improvement took place, so that in 1890, out of a total of £11,000 received for ecclesiastical and scholastic purposes, £3,000 was raised locally, and at the present date the proportion must be considerably greater.\*

\* The return for 1911 is £6,873 (see summary on page 2 of cover).















Another important change marked the early years of Bishop Key's episcopate, in regard to the method of prosecuting the Mission work in the diocese. In the early days it had been usual to go to the chief of the country in which it was desired to plant a Mission and ask for a place for the missionary to establish a "school," as it was called, that word being applied not merely to the place where the children are taught, but to the whole location and its inhabitants. The chief would point out a piece of land of several thousand acres in extent, a river-basin probably, and within the district thus handed over all the inhabitants were henceforth under the control or jurisdiction of the missionary. If they did not like his rule, but preferred to remain the followers of the chief, they had to remove. They had all to come to church and send their children to school, to give up their old heathen customs—nominally at any rate—such as their dances and religious rites of all kinds. They were even exempt from military service; and other chiefs, if at war with that tribe, respected the property and the lives of the "school" people, so long as they did not take up arms. The "school" ground was "sanctuary" for all people lying under suspicion of using witchcraft, and if any one taking refuge thus could bring his cattle with him to the Mission they were safe also. Again, in treating with an enemy for peace, the "school" people were frequently used as the messengers, and often managed to bring about the desired object. Their persons were secure when others would have been in danger. Or the representatives of opposing parties might meet to discuss terms of peace on the missionary's ground. Such a state of things sounds very pleasant; it had manifest advantages, and in the early days perhaps it was the best plan to adopt; but it had also great disadvantages. The very fact of the converts being hedged round from persecution and trial was a hindrance to spiritual growth and a vigorous Christianity. The heaven never went beyond the "station" boundary; immediately outside the people were generally as heathen as the rest of the tribe who had never heard the name of God. The relation, too, of the people on the "Mission station" to their pastor, who was landlord, magistrate, and priest, prevented a perfectly open confidence in him in his priestly office. It was found also that the sanctuary which the Mission afforded drew in a number of refugees, who, whether justly or unjustly accused of witchcraft, were very often obnoxious characters, and the presence of these prevented others from coming in. Again, the Mission station has from the first been a favourite resort of the Christian Fingo. These people are always on the move, and will go anywhere to secure land for cultivation. It was natural that the missionary should receive them, thinking that the examples of fairly consistent Christians would be beneficial to the heathen around them. Unfortunately the jealousy and hatred of the true Kafir for the Fingoes is so strong that their presence did much to prevent the fusion of the Christian and heathen population, so that, what with sorcerers and people of ill-repute and Fingoes, Christianity fell into disrepute with the people. And not the people only, but the chiefs came not unnaturally to look with disfavour on Christianity and Missions generally. "Tribal feeling," as it is commonly spoken of, is very strong; it is, indeed, pure "patriotism," and as such must command our respect; but the exemption from military service for all

A mission station in the early days.

The Fingoes.

living on the Mission station cut these people off from the tribe more than anything else. The missionary, being also landlord and magistrate, began to be looked upon as a rival "headman," and Christianity "implied allegiance to a new chief and repudiation of ancient loyalty." We wonder sometimes how really good work could be got out of such a system, but the fact remains that, in spite of its drawbacks, we have a great many converts, and a great many excellent Christians and Church members are the fruit of the labours of those who in the early days worked and lived under these conditions. But at the present the work is carried on more on the parochial system ; only we must remember that each parish covers an average area of 3,000 square miles, more or less, and if this is, as we believe it is, the truer and healthier method, it is one that involves a great deal of labour, for it means that the missionaries must at all times of the year be constantly on the move, visiting their scattered congregations, instructing the classes of catechumens, and candidates for confirmation, holding services, preaching and administering the sacraments in distant parts of the parish, and visiting the heathen kraals lying around these scattered congregations. To preach to the heathen, to instruct the large number of converts, to raise the tone of old members of the Church, and to maintain and exercise a godly discipline amongst these congregations, to guide and encourage the native catechists and teachers is not so easy as under the old system, and the need for more workers and especially for an increase of the native ministry is very great.

An all-important question naturally presents itself when we are considering the "methods" of the work—namely, "what is the result of the work?" What can be said about the converts, not about their number, which is very large, but about their character?

Bishop Key has asked and answered the question thus: "Are the Christians the better for their Christianity, better men, as being better members of society, and better subjects? They are without doubt, allowed to be the progressive section of the Kafir community. The heathen Kafir cannot advance, he is part of a system which forbids his doing so. In the old time, when living under the rule of their chiefs, none dared make any innovation in his mode of life ; if he changed his methods of cultivating his fields, if he built a better house, or became richer by his industry, he would soon be accused of being a sorcerer or wizard. No one dared to differ from his neighbours. A rich man would judiciously distribute his cattle amongst his relations, and never own to the possession of more than a certain number. . . . The Christian is freed from all this : he has new wants which he supplies chiefly by his own labour upon the soil, he grows produce for sale, owns waggons, builds better houses, buys clothes and simple household furniture."

"Then the Christians are loyal subjects, in a sense in which very few heathen are, for they are almost invariably on the side of law, order, and good government, whether in peace or war." The Bishop then cites various instances from the different tribes of their loyalty in time of war. More recently we have had convincing proof of this, for it is well known that the Boers in the late war would have poured over the Drakensberg Mountains and overrun the Transkei, had not the native Christians, encouraged by their own catechists and

The  
parochial  
system.

Lack of  
progress  
of the  
heathen  
Kafirs.

Character-  
istics  
of the  
native  
Chris-  
tians.

Loyalty.



preachers and teachers, flocked to guard the border. To such an extent were some of the Missions drained of teachers and catechists that for a considerable period evangelistic work and the instruction of classes for baptism and confirmation collapsed. As to their being better subjects in time of peace, all who have had any practical knowledge of the native in his own country will agree with Archdeacon Gibson (now Bishop of Walfisch Bay) when he wrote: "It is the Christian who is the industrious man. . . . I might point also to another fact which has often struck me, that the heathen are inveterate beggars to the highest pitch of shamelessness; not so the Christians. Immediately around me at St. Cuthbert's lives a Christian native congregation, and beyond them lies a huge mass of heathen. I recall very well how one year when there was a partial failure of the crops not a day passed without some of the heathen Pandomisi coming to beg from me, crying that they were starving, and yet during that same time not one of the Christians (drawn from all the tribes) came to ask me for any help, although they had suffered equally. It was not only that they had more self-respect, but also that they had laboured more, and so had more to fall back upon. And yet these Christians have many more payments to make than the heathen, for they have to provide church contributions, and to procure decent dresses for themselves and their children. It is their greater industry that enables them to do this."

**Industry.**

As regards their honesty, Bishop Key wrote: "Perhaps no evil is so notorious (amongst the Kafir tribes) as stock-stealing . . . there is no doubt that it is a real grievance to the Colonial farmers. Still, they (the Christian natives) are known pretty widely to be as much opposed to the practice as the Colonial farmers themselves; only now and then a youngster will take to thieving as a career, to the sorrow of his relatives." Bishop Gibson's experience is the same, and he also says, in testifying of the honesty of the converts, "large sums of money are constantly sent by hand when quarter-day arrives." On the question of purity, he says: "The Christian (native) recognises that the body is the temple of the Holy Ghost, and that impurity is a deadly sin—an idea which is utterly foreign to the heathen. Many of them are co-operating earnestly with the Bishop and clergy in their efforts to establish and spread the Guild of St. Mary and the Guild of St. Titus for cultivating and developing this virtue." We could easily illustrate in other ways that even amongst the younger Christians—the boys and girls in the Mission schools—the moral sense of right and wrong is being quickened; but enough has been said to indicate that there is not only an outside show, borne witness to by a large number of converts, but that there is, what is far more important, a genuine building-up of the Church of Christ.

**Honesty.**

**Purity.**

Another feature worthy of note during Bishop Key's episcopate was the growth of women's work. At the beginning very few women were engaged in scholastic work, and only one in Umtata. Before its close there were seven in Umtata engaged in the schools and hospital, while in the diocese there were as many as twenty-one; nine of these were of Colonial birth, and had in almost every case been themselves brought up in the fold of the Church.

**The development of women's work.**

When we consider the building of churches and schools during the last twenty years we see again what a great development of work has

**The building of churches.**

occurred. Nearly twenty churches have been built in either brick or stone—many of them for European congregations—besides many others of less durable material in outlying districts, which in years to come will doubtless in many instances be replaced by more permanent buildings. Schools and school-chapels are dotted all over the country. Nor must we overlook the large undertakings in Umtata itself, where St. John's College for native boys, originally begun by Bishop Callaway, has been enlarged as a "Callaway Memorial" so that 100 boarders are now accommodated, while there are over 200 in attendance. A large and well-planned diocesan school for girls (European) has also been completed, and the little hospital has been replaced by a much larger and better-equipped building. True, this is no longer the "Mission Hospital" in the strict sense that it was originally, but a public hospital on Mission property. The patients, however, are regularly visited, whether white or black, by the clergy or the native catechists attached to the cathedral, and instruction given as opportunity offers.

Umtata.

Native  
theo-  
logical  
students.

The native theological students for many years had no separate building, but had to be content with small rooms in the boys' college for tuition and sleeping; but since the building of the new school already mentioned for European girls they have been transferred to the former girls' school—a capacious and convenient two-storeyed building, now known as St. Bede's College—the boys' school and training college for teachers retaining the name of St. John's College.

Industrial  
Mission  
work.

Some advance has also been made in technical education. In the early years of the Umtata Mission some use was made of the printing press; during the last twenty years, however, the chief feature has been carpentering and woodwork under a European instructor—Mr. J. Charnley—and many skilled workmen have been turned out under his training. The same thing may be seen on a smaller scale on one or more of the outlying Missions; while within the last five years a few youths have been instructed by a skilled mason from Scotland, and they have done excellent work.

Western  
Pondo-  
land.

Let us turn now to a people and a part of the country where an interesting work was developed during the last seven years of Bishop Key's episcopate, viz., the Pondos and their country. The difficulties of the work in Eastern Pondoland have already been alluded to, while in Western Pondoland, lying between the Umtata and the Umzimvubu (St. John's) Rivers, the Church had no footing at all until 1892 or 1893.

The Bishop had been intensely interested in these Pondos for many years—he had been brought in constant contact with them while living and working amongst the Pondomisi—and from his own house in Umtata, when he became Bishop of the diocese, he looked on to their country every day, and longed to take possession of it in the name of Christ. The Pondos were last of all the Kaffir tribes to retain their independence, and only came under British rule in 1894. "The word 'Pondo' means 'horny,'" the Bishop tells us in his interesting sketch of the people, "and many people think that they were for a long time the foremost of all the Kaffir tribes who came from the North-east." They themselves will tell you that "Pondo" was the name of their first ancestor, but this is very doubtful, and though quite distinct now from



the Pandomisi tribe, they are doubtless related to them, though the genealogies of their chiefs do not mingle for many generations back. They have lived on either side of the St. John's River for over a century and are practically one people, for although the Western Pondos have had for three generations their own paramount chief, the chief of the Eastern Pondos is still theoretically the chief of the whole tribe, and is commonly spoken of by East and West alike, as "U-Pandomini," *i.e.* "The man with two horns."

They were driven out of Zululand by the great "Tchaka," and settled in their present country at the beginning of last century, under their chief "Faku." Their country at that time was nearly a wilderness—though now one of the richest and most beautiful—and they lived in great distress. To-day they are a prosperous, pastoral people. The land is still held on the old common tenure, the pasture being common. The arable land, while it remains under cultivation from year to year, is the property of the cultivator, each head of a household being allowed to cultivate under the sanction of the local head-man as much land as he is able. The whole country is thus the country of the people (though governed from Capetown), to a greater extent than that of any other tribe, except for the small strip of which includes the beautiful "Port of St. John's" at the mouth of the river. This is one of the best natural harbours on the East coast, and was purchased by the British for £1,000 in 1878 with a right of way from the sea to Umtata, a distance of nearly seventy miles.

Amongst the Pondos, as amongst all other tribes, the use of charms is very common. One charm is used to keep away lightning, another makes a man brave, even invulnerable in war; yet another renders invisible those who walk by night to steal their neighbour's cattle. Around the neck of every heathen man or woman you may see a necklace of charms, roots, and pieces of wood, each of which has its special potency.

Use of  
charms.

To the mind of the Pondo these "charms" are "medicines"; he will distinguish no difference between the two. One medicine makes a man strong in war, another cures a headache—the mode of action in either case being a mystery. Their belief in witchcraft has already been referred to, and this superstition and its effects on the people have often been described. Its evil effects are widespread, the process of "smelling-out" as it is called for witchcraft, by which the "doctor" or priest of the ancestral spirits professes to discover the cause of sickness or misfortune, result constantly in the most glaring injustice and cruelty.

Dr. Johnston's withdrawal from Umtata, early in 1892, paved the way for the establishment of a "Medical Mission" amongst this neighbouring tribe of Pondos. Men and women had come to his hospital in larger numbers from this tribe than from any other; and further, the paramount chief himself had been visited by Dr. Johnston in time of sickness and suffering, and had learned something of the skill of the white doctor and the potency of his medicines. At this time, there was in charge of St. James' parish, Umtata, a priest who was also a doctor—Dr. Sutton; and he, with his wife, was anxious to establish a hospital and a mission around it, amongst the Pondos. A European trader lived on the Pondoland side of the Umtata River, who for many

Interview  
with a  
Pondo  
chief.

years had had close intercourse with the chief and his people. Though a Wesleyan, he was very sympathetic both with Missionary work and the Church. He was consulted as to the advisability of approaching the chief, with the object of getting his consent, which had hitherto been refused whenever sought, for a missionary to come and live in his country. The trader (Mr. Strachan) having arranged with the chief for an interview, accompanied Bishop Key, Dr. Johnston, and Dr. Sutton to the "great place." Acting as spokesman he explained that Dr. Johnston, to whom he and his people owed so much, was about to leave, but that the other doctor who was present, was willing to come and build a hospital and dispensary amongst his people if the chief would consent. The chief raised no difficulty either then or when the Bishop followed up the request by explaining that the "doctor" would also be an "Umfundisi" (teacher or missionary). On the contrary, he gave his assurance that he would send "his word" to the people that they should receive the "Umfundisi," and he at once entered into a formal and friendly discussion as to the site of the future Mission.

St.  
Barnabas  
Mission.

The result was the opening early in the following year (1893) of the "St. Barnabas' Mission," on the Ntlaza River, in Western Pondoland. The society had made a special grant of £300 a year for three years, for salaries for the priest in-charge, school teachers and catechists, and the S.P.C.K. gave £100 for the building of the hospital and £50 a year for three years for the maintenance of the medical side of the Mission; and the following year the Church Women's Association (of Scotland) devoted to the hospital building fund their offertory of £52, which had been collected at their annual service in the cathedral.

At the end of the first three years the special grant from the S.P.G. was renewed as a permanent addition to the block grant to the diocese.

The chief Nqwiliso and his son, who has since succeeded his father in the chieftainship, both placed children in the school and from the first made constant use of the dispensary. The people soon followed their example, so that within a few months, the sick for many miles round were seeking relief at the Mission, some coming from a considerable distance on the other side of the St. John's River, and in the school there was soon a regular attendance of twenty scholars of various ages.

Annexa-  
tion of  
Pondo-  
land.

In the early months of 1894 Pondoland—both East and West—was taken over formally by the British Government. The necessity for this step had become urgent on account of the constant disorder and unrest in the country, due to the fearful hold that "witchcraft" had gained and the consequent insecurity of life and property. The annexation was effected with the consent both of the chiefs and of the people generally.

From the Feast of Epiphany, 1898, till 1907, the whole work of the Mission was under the fostering care of the Rev. S. and Mrs. Presslie, a breakdown in health from sunstroke having compelled Dr. Sutton to relinquish the charge.\*

Eastern  
Pondo-  
land.

Soon after the establishment of the St. Barnabas' Mission for Western Pondoland Bishop Key was able, with another special grant from the Society, to re-open the work in Eastern Pondoland, securing the services of Mr. Booker, a layman with a considerable knowledge of

\* In 1907, Mr. Presslie was succeeded by the Rev. W. W. Cruickshank.



the language and the life of the Pondos. In 1896, the Rev. P. Hornby, who had been in charge of the Cheltenham College Mission at Nunhead, offered his services and was appointed to the charge of Eastern Pondoland, and under him strong foundations were laid of a work that has been greatly blessed both amongst the Europeans and natives.

The Mission centres at "Flagstaff," in the upper part of the country, and while Mr. and Mrs. Hornby lived at and worked from this centre, Mr. Booker, who has since been ordained deacon, lived with his wife and family at the old Mission of St. Andrew's, nearer the St. John's River.

The revival of this old Mission, which had been so difficult and disappointing in earlier years, but which now began to show signs of a vigorous life, was a source of great cheer to Bishop Key when he visited it for the last time in 1899.

In July of the following year (1900) the Bishop was again travelling through Pondoland. He had stayed at St. Barnabas Mission for a few days, and from there had gone on to Port St. John's, and had started thence across the river, travelling by post-cart, to visit the Missions on the eastern side, proposing to pass on from them to Clydesdale and Kokstad, when he met with an accident through the overturning of his cart. This accident cut short his journey, and was destined to terminate within a few months all his labours on earth. Though obliged at once to return to Port St. John's and to be nursed for a few days, the injury that he had received to his eye did not seem likely to prove serious, or to have any permanent ill-effects. He returned in a few days to Umtata, where he was under the skill and care both of Dr. Welsh (the district surgeon and constant friend of the Mission since 1892) and of Dr. Booth, who had only recently succeeded Dr. Sutton in the deanery at Umtata.

**Death of  
Bishop  
Key.**

In September the Bishop held an ordination and consecrated a new church to take the place of the old pro-cathedral, which, though only a building of wood and iron, had weathered the storms of twenty-five years.

He then returned to England, and on January 12, 1901, passed peacefully away, and was laid to rest in Kensal Green Cemetery. In due course a synod of the diocese was summoned, and it was decided to delegate the choice of the future Bishop to the Bishops of the South African Province. It was offered to and accepted by the Rev. Joseph Watkin Williams, B.D., Oxon., and he was consecrated third Bishop of St. John's in St. George's Cathedral, Capetown, on St. Andrew's Day, November 30, 1901.

**Consecra-  
tion of a  
successor.**

The position and the condition of the Church in the diocese at the present time afford the best and truest memorial of the life and labours of Bishop Key; but in thinking of those labours our minds naturally go back to the Mission of his early years. This Mission dates from the Pandomisi War of 1880, when the St. Augustine's Mission was destroyed, and a new centre was chosen called St. Cuthbert's. It has for the last four years been under the care of the brotherhood known as the Society of St. Cuthbert, with Father Godfrey, formerly known as Canon Callaway, as its Superior. The society was formed with the hearty approval of Bishop Key, who admitted the first four members at a special service

**The  
Society of  
St. Cuth-  
bert.**

The  
cathedral  
at  
Umtata.

in the pro-cathedral in 1899. At the time of his death this Mission had about sixty agents, European and native, clerical and lay, working at twenty-five out-stations, in addition to the central Mission of St. Cuthbert. The number of Church members was 3,637, and of communicants 1,311.\* The building of the permanent cathedral had been much upon the mind of Bishop Key for some years past. He had been at great pains to get plans prepared by a good architect in London; a good site was already secured. Three years before his death he had said, "If I am spared for another ten years, this shall be the work of my last decade," and it was natural that this should be chosen, or some part of it at least, as the memorial of his life and labours. For some time past some of the native boys have been instructed, on this Mission, in stone-cutting by a skilled mason, and have turned out such excellent work that they have not only taken their place with skilled workmen in the cathedral building, but have, unaided, cut the inscription on the memorial foundation-stone. Some of these boys are also engaged in building a new stone church at St. Cuthbert's.

It may help to explain the wonderful growth and development of the work through all these native territories (with their increasing European population) during Bishop Key's episcopate if we recall the fact that Bishop Williams, as his successor, has been called to administer a diocese containing eighteen well-organised parishes, many of them having an area of 2,000 to 3,000 square miles, and containing numerous out-stations, with their own buildings and complement of workers. There is now a large number of native school teachers and licensed catechists and preachers. The staff of clergy numbers forty-five, of whom seventeen are natives, one of these latter being a Canon of the Cathedral. He was the first native to attain the position in the whole province of South Africa, and was unanimously elected by his brother clergy assembled in synod on the last occasion on which Bishop Key presided.

During the last six years, it has been found desirable to make certain changes in the working of St. Cuthbert's. The little community has joined the Society of St. John the Evangelist, of Cowley, and the Rev. Fr. Puller is now in charge of the mission, where, under the supervision of Brother Maynard, the fine new stone church holding 1,000 people has been completed. It was consecrated in May 1906, when there was a large gathering of all the Europeans of the neighbourhood and a vast concourse of natives.

Another large stone church, built within the same time, and built by the natives themselves under their own native priest, the Rev. J. Manelle, almost without outside assistance is that of St. Cyprian, Emnxe, near Cala. This was consecrated by the Bishop Coadjutor of Capetown (Dr. Cameron) in March 1907.

But the principal event in the way of church building has been the completion of the Cathedral at Umtata as a memorial of Bishop Key. The original intention was to expend £5,000, but owing to difficulties which it is needless to enlarge upon here, and for which the Umtata Committee were not responsible, the total cost has been not far short of £14,000. Building on a large scale is always difficult at such a place, 240 miles from a seaport, and with no railways that serve; and there were other difficulties besides. Soon after the building had been

\* Before the separation of the district of Zumbo.



begun, operations had to be suspended for two years ; but at last, with the indefatigable help of a young architect and contractor, Mr. L. W. Barnard, the building was completed, and it is one for which the diocese may well be thankful. It is capable of indefinite enlargement, should another generation think that desirable ; but as it stands it is a spacious and dignified church with narrow aisles and wide nave of six bays, built very largely by native labour and entirely of stone from the mission quarry.

The building was consecrated on September 30, 1906, in the presence of the Archbishop of Capetown and the Bishop of Glasgow and Galloway. The former had made the long and fatiguing journey from Capetown ; the latter had come from Scotland, bringing the greetings of the Scottish Church with a gift of £1,100 to her own missionary daughter diocese ; and, besides, messages not only from the Primus, but from the Archbishop of Canterbury and the other Archbishops to the Bishop of St. John's, wishing him and his diocese Godspeed.

In recent years the better education of the natives has produced its natural results in the intelligent part they are now able to take in the affairs of the Church. No doubt the institution of the "bunga," or Native County Council, with its subordinate parish Councils, has done much for native progress in this direction, and the delegates not only to the native Conference, but also to the diocesan synods, held triennially in Umtata, are fully qualified to make a real contribution to the "edifying" of the Church in the diocese.

1908 to  
1912.  
Native  
progress.

The acting "Provincial" of this order, Mr. Dwane, has recently been ordained priest, and is working under the Bishop's licence in this diocese. The relation of the order to settled parochial work has been found difficult to define, but in view of the enormous size of the parishes, with their large percentage of heathen population, it should not be incapable of adjustment.

Ethiopian  
order.

Quite recently a missionary brotherhood, The Mission of the Holy Cross, has been formed for the more effectual occupation and evangelisation of East Pondoland, which contains the most backward and most heathen native people in Kaffraria. The community consists at present of four European priests (with Rev. R. F. Callaway at their head), and three or four lay helpers. An excellent site for the headquarters of the Mission has been secured, and building on it has already begun.

The new  
Mission to  
E. Pondo-  
land.

In view of the fact that the native labour at the mines is so largely recruited from E. Pondoland, it is gratifying to note that a contribution of £500 was given by the Miners' Association in Johannesburg to the work of the Mission in response to a special appeal made in person by the Rev. J. W. Leary.

In 1911 Canon Winter, Rector of St. Andrews and Commissary to the Bishop, went out as Envoy of the Scottish Church to visit this and other Missions in the diocese, and to be present at the native Conference and diocesan synods in Umtata. The result of this visit is embodied in a Report to the Foreign Mission Board of that Church.

Visit of  
Scottish  
Church  
Envoy,  
1911.

## BISHOPS OF ST. JOHN'S, KAFFRARIA :

Henry Callaway, 1873.

Bransby Lewis Key, 1886.

Joseph Watkin Williams, 1901.

*Books recommended :—*

LIFE OF BISHOP CALLAWAY. 1896. Macmillan. 3s. 6d.

EIGHT YEARS IN KAFFRARIA. By Bishop Gibson. Wells, Gardner &amp; Co. 3s. 6d.

SKETCHES OF KAFIR LIFE. G. Callaway. Mowbray. 2s. 6d. net.

A SHEPHERD OF THE VELD (Memoir of Bishop Key). By Father Godfrey Callaway. Wells, Gardner &amp; Co. 2s. 6d. net.

THE ESSENTIAL KAFIR. B. Kidd.

THE SCOTTISH MISSION CHRONICLE. Quarterly. Grant &amp; Son, Edinburgh. 3d.

**HISTORICAL SKETCHES.****COLONIAL SERIES.**

NEWFOUNDLAND. 16 pages.

THE PROVINCE OF QUEBEC.  
The Dioceses of Quebec and Montreal.  
Second edition. 32 pages.

GUIANA. Fifth edition. 32 pages.

ST. HELENA AND TRISTAN  
D'ACUNHA. Second Edition. 16  
pages.

AUSTRALIA. QUEENSLAND.

N.W. PROVINCES OF CANADA.  
New edition, published in two parts :—  
(1) North-West Canada.  
(2) Province of British Columbia.  
(Preparing.)NOVA SCOTIA AND NEW  
BRUNSWICK. New edition.NEW ZEALAND. New edition.  
16 pages.**MISSIONARY SERIES.**

DELHI. New edition. 16 pages.

CHHOTA NAGPUR. 16 pages.

BURMA. New edition. 20 pages with  
a Map.TINNEVELLY AND MADURA.  
Fourth edition.MELANESIA. New edition, recently  
again revised.

MADAGASCAR. 49 pages.

KAFFRARIA. New edition. 20 pages.

BORNEO. Third edition. 32 pages.

JAPAN. New edition.

CHINA (North). New edition. 16  
pages.

NATAL. New edition. 16 pages.

CEYLON. New edition. 16 pages.

COREA. New edition. 16 pages.

CAWNPORE, BANDA, ROOR-  
KEE, JAMMU, & CASHMERE.  
56 pages.

BOMBAY. New edition. 16 pages.

THE WINDWARD ISLANDS.  
(Dioceses of Barbados and the Wind-  
ward Islands). 44 pages.THE LEEWARD ISLANDS.  
(Diocese of Antigua). 32 pages.BLOEMFONTEIN. New edition.  
16 pages.MASHONALAND. New edition.  
16 pages.GRAMHAMSTOWN. New Edition.  
16 pages.NEW GUINEA. New edition. 16  
pages.



# THE SOCIETY'S MAGAZINES.

## THE MISSION FIELD.

"THE MISSION FIELD," which is the official organ of the Society, is now published in an enlarged form, at the price of 1*d*. It contains 32 pp., crown 4to., with double columns, and the paper has been altered in order to make the illustrations clearer and more effective.

It is obtainable as follows :—

(1) If less than 12 copies are required monthly, they must be ordered through a local bookseller; or of the Publishers, Messrs. G. BELL & SONS, LTD. (York House, Portugal Street, London, W.C.), who, however, require prepayment, including postage, for a year, viz., 2*s*. for a single copy.

(2) If 12 or more copies are required monthly, the Society is willing to supply them direct from the Office POST FREE, at the rate of 1*s*. a copy, if prepaid for the year.

The bound Volume, 2*s*., by post 2*s*. 5*d*.; covers for binding 1*s*., by post 1*s*. 2*d*.

The Society issues a monthly edition of this Magazine printed in Braille type for the blind. Orders (accompanied with remittances) should be sent direct to the Office; early application is invited to enable the necessary arrangements to be completed. The price per copy is 2*d*., including postage. We hope our friends will make the fact of this Braille edition known as far as possible.

## THE KING'S MESSENGERS.

This Magazine contains 12 pages, with many illustrations, and is now issued in an illustrated cover. It is designed to interest children in the work of Missions. The price is One Halfpenny per month.

If less than 12 copies are required monthly, they must be ordered through a local bookseller; or of the Publishers, Messrs. G. BELL & SONS, LTD. (York House, Portugal Street, London, W.C.), who, however, require prepayment, including postage for a year, viz., 1*s*. for a single copy.

If 12 or more copies are required monthly, the Society is willing to supply them direct from the Office POST FREE at the rate of 6*d*. a copy, if prepaid for the year.

## THE EAST AND THE WEST.

"THE EAST AND THE WEST" is a Quarterly Review, containing 120 royal 8vo. pages. Its *raison d'être* is to discuss problems which arise out of Mission work, both in heathen countries and the Colonies. It may be obtained through any bookseller, at 1*s*. per copy; or direct from the S.P.G. Office (15 Tufton Street, S.W.) for 1*s*. 2½*d*. post free, or 4*s*. per annum, post free, if prepaid. Vols. I. to IX. are now procurable, price 4*s*. 6*d*. each, by post 4*s*. 11*d*. Cases for binding, 6*d*., by post 8*d*.

## "HOME WORKERS' GAZETTE," S.P.G.

Edited by BISHOP MONTGOMERY.

A Monthly Survey of the Society's Home Work, each department being responsible for a certain portion.

No worker for S.P.G. should fail to become a regular subscriber to the Gazette; it is indispensable.

Obtainable through any bookseller, price 1*d*. per copy, or from the Society's Office as below. It will also be sent direct from Headquarters, for 1*s*. per annum, post free, payable in advance.

## THE CHURCH ABROAD.

"THE CHURCH ABROAD" contains 8 pp. of crown 4to. printed matter and numerous illustrations. It is of a size suitable for insertion in parish magazines, i.e. 9¾ by 7½ ins., and is published monthly. Copies folded only, to facilitate binding with local matter, can be obtained. There is also an octavo edition (size 8½ by 5½ in.) of this illustrated Magazine.

Price for Inland and Canadian Circulation is 1*s*. per 100, or 8*d*. for 50; i.e. 12*s*. per 100 or 8*s*. for 50; post free for twelve months. Prices for smaller quantities and foreign circulation will be supplied on application.

Bound volumes of "THE CHURCH ABROAD" are obtainable either through a local bookseller, or direct from the Society, price 6*d*.; by post, 9*d*. The octavo edition, bound in paper boards, with index, price 9*d*.; by post, 1*s*.

The "Church Abroad" can only be sent in reply to prepaid orders, and must be obtained from the Society's Office direct, not through any bookseller or agent.

It will save the Society considerable expense and trouble if all Magazines (except "The Church Abroad") are ordered through a local bookseller, by which means subscribers are enabled to alter the number and render their payments monthly.





A NATIVE CHRISTIAN TRAINED AT ST. CUTHBERT'S AND ENGAGED  
ON THE NEW CHURCH